1: Allen H-4 (no date) 1932 R11 Georgia R11

existed in the ancient Mesopotamian cities some knowledge of, and some irregular and indirect intercourse with, the valleys of the Rioni and the Mtkvari. 173

At a later date there is a probability that the Hittites were in regular contact with Trans-Caucasia, but here again their inscriptions, which have so far been deciphered, give no indication of the fact, and a vast tract of archæologically unexplored country, of whose history in the pre-Classic period we are entirely ignorant, separates the region of Æetes' kingdom from the seats of the Hittites on the Halys.

It is first in Assyrian records that mention frequently occurs of names of tribes who are, later, in the early Classic period, found settled in the Mtkvari valley. But in the period of the Assyrian wars, from the eleventh century B.C. to the seventh century B.C., these tribes were cantoned much farther south and west, in the neighbourhood of the Middle Taurus and the upper valley of the Euphrates, and there is no inscriptional evidence to indicate that the Assyrians had any knowledge of, or any intercourse with, the country beyond Mount Ararat. 175 X

It would seem that the kingdom of Urartu, called also Khaldi—which covered all the country round Lake Van, and stretched north-eastwards as far as the Araks, and possibly northward to the valley of the Chorokhi—was the only land-state of the older civilizations which had a close intercourse with the Ponto-Caspian Isthmus, and which had extended its commercial and, maybe, its political influence into those parts. The Urartians used a language which has been found to have some affinity with Georgian,[1] and although it is probable that their dynasty and aristocracy was Aryan, there seems little reason to doubt that the people of the Vannic kingdom were racially connected with, if indeed their descendants did not form part of, those tribes who, about the time of the fall of the kingdoms of Van and Assyria, were beginning to settle along the Mtkvari valley.[2] The Urartians developed a culture which was borrowed directly from the Assyrians, and the historical roots of which drew nurture from Babylon. Planted across the [197]

[1] Sayce, A. H., *The Cuneiform Inscriptions of Van*, in *J.R.A.S.*, Vols. XIV *et seq*; cf. also Marr, *K'izucheniya sovremennogo gruzinskago yazyka*, Leningrad, 1922.

[2] The kingdom of Urartu was called also Nairi or Khaldi and the chief god of the Urartians was Khaldis. During the Middle Ages the Trebisond country formed the Byzantine "theme" of Chaldia; the name also occurs in Kalnis-mta (Georgian for the Sughanli-dagh) and in the Kaldi-kara Mountains (north of the river Khrami). Between Gumush-khané and Baiburt on the road to Erzerum, there are villages inhabited by people called Khalt, who speak a dialect which I was told had no resemblance to Turkish, Armenian or Georgian. The local explanation of the name is that it means simply a "mixed people". For further on this question see Lynch, II, 68, and Lehmann-Haupt, in *Zeitschrift für Ethnologie*, 1892, p. 131.

swept the old world from the Atlantic to the Himalayas—mastered Western Asia, but as in North Africa, their type did not survive in any great degree. They were the lords of the old Hittite and Urartian kingdoms, and later of Armenia; but the physical type survives to these times only among the upper classes of the Kurds; here and there in Turkish villages, and among the Ossetians about the Daryal Pass.

All origins—of physical types, of styles in art, of languages—must always remain relative rather than definitive. One group, one family, one stock or style, when followed logically and dug into, is found to merge with others, and so on to imponderable depths. Languages, and for that matter styles in art, and men in their bodies and their minds, are like to rocks—here petrified and stratified, here crumbling, mingling with other crumblings, here growing all unnoticed, and receiving to themselves minute unnoted particles of what is crumbling and being blown about.

The languages of the Caucasus have been compared and in turn related to the various groups already classified: to the Aryan or Indo-European, to the Finno-Ugrian and Altaic—and to the Semitic. But it would seem that they have no connection with these families, except maybe the obscure affinities which fundamentally each group must have with all.

It would appear that the languages of the Caucasus may be regarded as a distinct and integral family of languages.

Professor Nikolai Marr, the greatest living student of the languages of the Caucasus, has appropriated the label "Japhetic" as applying, first, to the north and south Caucasian groups and further to various other languages with which he suggests they have affinity. These Japhetic languages, as do the Bantu languages in Africa and the Finno-Ugrian and Altaic languages over Asia, represent the human speech in a certain stage of development. They have become stratified in the agglutinative stage; that is, the languages have not developed beyond the running together of primitive words into compounds, in which the form and meaning of the constituent parts undergo little or no change. Marr finds elements of the Japhetic stratum in many of the languages of Europe, particularly in Basque, which he has compared with Georgian; and to a lesser degree in German. Further, he has by the evidence of tribal and place-names attempted to correlate many of the dead languages of the Mediterranean. Etruscan has certainly some points of affinity with the south Caucasian languages. Sayce;

1: Allen H-4 (no date) 1932 R11 Georgia R11

many years ago, established a connection between the languages of the Urartian inscriptions and Kartvelian. And of the Hittite languages there are certain elements in Kanesian, which indicate that this principal language of Boghaz-Keui, which has been recognized to be Aryan, was, like the later Armenian, a mixed language, having a substratum of the older language forms of Asia Minor.

The languages of the Caucasus represent the surviving remnants of this once widespread family of languages. The primitive ways of life of the mountain tribes, the continuity of a fixed social state, imply no change in thought, and hence little modification in the manner of expressing it. In Georgia, in the plains, foreign words by hundreds have intruded into the speech of the people—Persian words, Greek and Armenian, Arabic, Turkish, some few Russian words. But the structure of the language has been in no way modified; thus while to the English the Saxon Chronicle is in an unknown language and Chaucer difficult to mouth, the literary Georgian language has changed little since the days of the twelfth-century troubadours, and the first manuscripts, in Georgian, of the Bible.

For the study of Georgian and the elucidation of the character of the early historic languages of Western Asia, Armenian is important. The Japhetic substratum is protruding everywhere. Armenian is classified as an Indo-European language "*which appears to be a half-way dialect between the Aryan branch and the Slavo-keltic*".[1] Armenian contains a large number of Persian loan-words, and Semitic influences in the language are also noticeable. Yet

> "when the Persian and other loan-words are removed, a stock remains of native words and forms governed by other phonetic laws than those which govern the Aryan, i.e. Indian and Iranic, branch of the Indo-European tongues."[2]

As contrasted with Georgian the clear Japhetic type-language—Armenian represents a hybrid language, in the development of which the Aryan speech of an intruding element has failed to submerge altogether the primitive language-forms of the autochthonous people among whom they came.

We may then consider the wave of Aryan conquest sweeping into Asia Minor in the centuries of the Swarming Time.

[1] F. C. Conybeare, *Armenian Language and Literature*, in *Encyclopædia Britannica*, eleventh edition. Cf. also Note D, pp. 368–9.
[2] F. C. Conybeare, *supra*.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

[Ancient Georgia]

FROM THE CLAN TO THE CLASS

In the Greek text Cassius uses the word *protos*; now *protos*, which means literally "the first", "the illustrious", is rendered by the Georgian translators of the Greek by the word *aznauri*.[1] It was *aznaurni* then who composed the suite of Farsman II. The word *aznauri*, of which *aznaurni* is the plural form, comes from the Perso-Armenian root *azn* formed with the suffix *ur* = *ver*, that is *azna-uri* = *azna-veri*, wherein *azn*, according to Prof. Marr, denotes birth, origin, descent, and *ur* = *ver* = son.[2] *Aznauri* thus means "son of birth"—in other words, "son of illustrious birth or origin". The Georgian equivalent of *aznauri* is *gwarishvili* = son of *gwari*; also *gwarovani* or *gwariani*, of illustrious *gwari* or clan. The *Protoi Iberôn* of Cassius and the *aznaurni* or *gwarianni*, *gwarishvilni*, of the Georgians all have then one and the same meaning, the only difference between the two Georgian words *aznauri* and *gwariani* being in this, that the first is formed from a foreign and the second from a purely Georgian root.

If *aznauri* denoted the person or the rank of persons, of high, illustrious birth, there can be no doubt that there must have been some denomination of the persons or rank of persons of lower, less illustrious birth. We can find no indication of this in Dio Cassius' work, since he makes reference only to the *aznaurni* in Farsman's suite. There are no Georgian sources for the same period. But in later Georgian monuments, the earliest of which belongs to the fifth century, namely, *The Martyrdom of St. Shushaniki the Queen*, we are provided with valuable retrospective light; in it we find that the population of Georgia was divided in the fifth century into *aznaurni* and *uaznoni*.[3]

Uazno, of which *uaznoni* is the plural form, is the negative form of *aznauri* and consequently means of non-illustrious or of low birth, literally birthless, without birth. The *uaznoni* or *ugwaroni*, that is the people who were without *gwari*, who did not belong to a *gwari*, were of no consequence at all, since they possessed no *gwari* to uphold them. An *aznauri* or *gwariani*, a *gwarishvili*, on the contrary, because he belonged to a *gwari* could feel himself assured of his personal independence. The social state is, as Professor Javakhishvili has correctly observed, "perfectly reflected" in the term itself used to designate the "members of privileged *gwarni*"—in the word

[1] Translation of St. Mark's Gospel, VI, 21. That *protoi* must designate *aznaurni* was first suggested by the Georgian Professor Javakhishvili; see his *Gosudarstvennie stroi drevniei Gruzii i drevniei Armenii* (Spb. 1905).

[2] N. Marr, *Tek. Raz. A-G*, Book IV.

[3] Cf. J. M. Sabinini, *Sakartvelos Samotkhi* (*The Paradise of Georgia*), Spb. 1882, p. 191.

1: Allen H-4 (no date) 1932 R11 Georgia R11

[Historical and Medieval Georgia]

CHAPTER XXI

THE RULING CLASSES

ACCORDING to *Kartlis-Tzkhovreba*, the office of *eristavi* was first introduced by Farnavazi, the hypothetical first King of Georgia. Having united the country, King Farnavazi, to quote the Annals,

> "created eight *eristavni* and one *spaspeti*. This *spaspeti* was second in power after the King; he ruled over the *eristavni*; under these *eristavni* in various districts he appointed *spasalarni* and heads of a thousand, and through them all taxes, royal as well as eristavian, were collected. Thus was all this created by Farnavazi after the manner of the Persian State".[1]

The titles mentioned in this quotation are all, with the exception of *eristavi*, of Persian origin; *spaspeti* is the Persian *spahpat*: *spasalari—sipahsalar*: *atassistavi*, head of a thousand, is the translation of the Persian *hasarapat*. *Eristavi*, however, is of purely Georgian origin and, as we shall see presently, denoted "commander of the army".

In the ancient literary sources the word *eri* implies two different conceptions, "the people" and "the army". Which of the two meanings of the word *eri* is the earlier it is difficult to say at the present stage of research, but it is a fact that *eri* was the only native word which the early translators of the Gospels used to convey the conception of the army.

Eristavi is a compound word consisting of *eris*, which is the genitive case of *eri*, and of *tavi* meaning the head; the whole therefore etymologically means "the head of *eri*", i.e. the head of the army. *Eristavi* is thus the equivalent of the

[1] See *Kartlis-Tzkhovreba* version of Queen Mary, pp. 20 and 21.

l: Allen H-4 (no date) 1932 R11 Georgia R11

[Historical and Medieval Georgia]

Greek word *strategos*, in which sense it is indeed used by the ancient Georgian translators.

In the historical period the *eristavni* appear as rulers or governors of provinces and as the most important pillars of the early Georgian monarchy. Within their competence came not only military, but civil matters. When the royal power was abolished in Georgia in the sixth century A.D., the control of affairs devolved upon the *eristavni* or the *eristavt-eristavni*, invested, as it were, with interim sovereign authority. The dominating character of the position of the *eristavni* at this period is revealed in the *Lives* of St. Eustasius of Mtzkheta and St. Abo of Tiflis and also in the Chronicles of Sumbat. It was from the ranks of the *eristavni* that the renovators of the royal power eventually emerged.

The Georgian historical sources frequently refer to *eristavni* and *eristavt-eristavni*, but the information preserved about them is of a casual nature and incomplete. Among the early authorities only Mroveli [1] and the anonymous historian of Queen Tamara [2] have preserved for us a comparatively full list of *eristavni*. According to Mroveli, in the time of Farnavazi there were eight *eristavni* in all:

> "*Eristavni* of Margueti, of Kakheti, of Khunani, of Samshwildé, of Tsunda, of Odzrkhé, of Klarjeti, of Kujo and of Egrisi."

The enumeration of provinces shows that this list does not include all the *saeristoni* of Western Georgia; nor does it include, strangely enough, the *eristavi* of Kartli.

In *Matiane Kartlisai* the following *eristavni* are mentioned:

> "In Kakheti—*Eristavt-Eristavi* of Kakheti, Gordedzi, *Eristavi* of Pankisi, of Khornebuji, of Shtori, of Makeli and of Vezhini.
> In Meskheti—*Eristavni* of Shavsheti, of Ardanuchi, of Tukharisi, of Kalmakhi, of Kweli, of Samtzkhé and of Tao.[3]
> In Svaneti—*Eristavi* of the Svans."

The historian of Queen Tamara mentions one *eristavi*, namely the *Eristavi* of Hereti and eight *eristavt-eristavni* of the time of Giorgi III (1155–84) and of Queen Tamara (1184–1212), namely,

> "*Eristavt-Eristavni* of the Svans, of Radsha, of Tskhumi, of Odishi, of Kartli, of Kakheti, of Hereti and of Samtzkhé." [4]

---

[1] *Tzkhovreba Mepeta* (*Life of the Kings*), by Leonti Mroveli, pp. 20–1.
[2] *Istoriani da Azmani* (*The Histories*, etc.).
[3] An *Eristavi* of Tao is mentioned by the Georgian Chronographer, p. 767.
[4] *Istoriani da Azmani*, p. 410.

l: Allen H-4 (no date) 1932 RI1 Georgia RI1

DUBOIS DE MONTPÉREUX was the first to suggest that Books X, XI, and XII of the Odyssey related to the Caucasus (*Voyage autour du Caucase*, Vol. II, pp. 1–30), a postulate with which ROSTOVTSEFF is now in agreement (*Iranians and Greeks*, p. 62). USLAR in "Drevneishiya Skazaniya o Kavkaze", published as Book XII of *Zap. Kav. Ot. I.R.G.O.*, Tiflis, 1881, first attempted to locate the Garden of Eden and the Deluge in the Caucasus, and his arguments might well attract the study of more recent authorities who have given their attention to this theory without being possessed of the Russian's profound knowledge of his subject. For a recent commentary on Fessenden's and Petrie's theories see *Iz. Ob. Az.*, Vol. IV, pp. 34–43, I. I. MESHCHANINOV, "Egipet i Kavkaz".

Note B.—On the Significance of the Root M-S

Marr in *Iz. R.A.N.*, Ser. VI, 1917, No. 5, pp. 317–18, suggests an association between the root M-S and the words *maq* in Avar and *maq* in Kazi-Kummukh, signifying "nails" and hence "iron", and it may well be that the name for the metal was derived from that of the people who were earliest associated with its use. Again, it is noteworthy that Marr (*ibid.*, 332) connects the tribal name AVAR with ALBAN—ALBANIAN. In Turkish the word *avari* signifies "vagrant"; wherefore Reclus (*Univ. Geog.*, VI, 83) quotes Komarov as suggesting that it may mean also "fugitive" and be only of recent origin. But the word may well be a deprecatory derivative from the name, as is, for example, French *bougre* from "Bulgare", an Albigensian or Bogomilian heretic, hence a politically and/or morally offensive person; also *ickeny* in Norfolk dialect "a donkey" and also a "slow-witted person"—an obvious derivative of the tribal name Iceni, which must have gradually obtained a deprecatory implication during Roman and early Saxon times. In the name Kazi-Ghumukh, *kazi* is, of course, a Turko-Arab apposition, *ghazi* "victorious". The identical form *Kummukh* appears frequently in Assyrian inscriptions (*C.A.H.*, III, 16 *et sqq.*), and the region once inhabited by the Kummukh still retained in Classic times the name of Commagene. The Kummukh were neighbours of the Tabal and Mushki.

As for the name Mitanni, which Hogarth couples with that of the Mushki, it should be observed that in Georgian *mta* means mountain (plural *mta-ni*). It may be suggested that the tribal place-name Mitanni signified "the mountains" (cf. the modern names Daghestan, "The Highlands"; Montenegro).

l: Allen H-4 (no date) 1932 RI1 Georgia RI1

Società Asiatica Italiana, 1902, in which he deals with the inter-relationship of the Semitic, Hamitic and Caucasian families. 113

4. For the "Isolierte Volker" theory see works of FRED. MÜLLER, POTT, K. R. LEPSIUS, T. H. BENFEY, SPIEGEL and SCHUCHART.

5. For the "Japhetic" theory see MARR's standard work on Georgian, *Osnovnie Tablitzi Grammatiki Drevne-Gruzinskogo Yazika*, Spb, 1908, and his article "Gruzinskie Yazik" in *Bol. Sov. Entz.*, Vol. 19. Reference should also be made to his many articles in *Dokladi, Iz. R.A.N., Iz. Gos. Ak. I.M.K., Mat. Yaf., Novie Vostok, Yaf. Sbor., Yaz. Lit.*, etc. For a summary of the "Japhetic" theory see MARR's *Der Japhetitische Kaukasus und das dritte ethnische Element in Bildungsprozess der Mittelländischen Kultur*, translated from the Russian by F. Braun, Berlin, 1923.

6. For the "Alarodian Theory" based on Sayce's decipherment of the cuneiform, see the works of SAYCE, LENORMANT, HOMMEL, MARR. *Cf.* also WINCKLER, HUISING, BORK, etc. For comparison also of Georgian with Sumerian see HOMMEL, and M. TSERETELI, "Sumerian and Georgian: a study in Comparative Philology" in *J.R.A.S.*, 1913–16.

7. For the Kanesian language of Boghaz Keui see works of KNUDTZEN and HROZNY who established the Indo-European character of Kanesian. There are, however, certain elements in Kanesian which according to Georgian scholars have affinity with Georgian, i.e. adjectival and adverbial terminations. The Kanesian instrumental case-ending "*it*" cannot be explained on an Indo-European basis, but it is strikingly similar to the Georgian instrumental case-ending: e.g. Hittite—"water", Nom. *vadar*, Inst. *vedenit*; "man", Nom. *antubsas*, Inst. *antubsit*; Georgian—"water", Nom. *tsqali*, Inst. *tsqalit*; "man", Nom. *katsi*, Inst. *katsit*. Similarly the Kanesian abl. suffix "*az*" may be compared with the Georgian ablative suffix "*ad*". Three of the lesser-known languages of Boghaz-Keui may also be compared with Georgian—Kharrian, Luvian and Palan. It has been suggested that these were the languages of autochthonous tribes subject to the Hittite kings. It is interesting to compare the name of the Hittite capital, Karchemish, with the Georgian *Kari*, gate, and *Chemis*, 1st pers. pronoun. gen. case, hence = My gate (of the God). 197

For the most recent studies of Caucasian linguistics, apart from the work of the Japhetic school, see: 113

A. DIRR, *Einführung in das Studium der Kaukasischen Sprachen*, Leipzig, 1928 (Verlag der Asia Major).

N. TRUBETSKOI, PRINCE, in *Caucasica*, Fasc. III, pp. 7–36, "Studien auf den Gebiete der vergleschenden Lautlehre der Nordkaukasischen Sprachen".

M. TSERETELI, "Il georgiano e le sue affinità linguistiche", in *Oriente Moderno*, Anno I, Nos. 7–8.

Note E.—On the use of the name "Georgia".

The Georgians call themselves Kartvel-i (-ni), and their country Sa-kartvel-o. The name *Georgia*, used in various forms by European writers, first appears in the Persian form *Gurgistan*, and it is used frequently by Arab writers from Masudi onwards in the forms *Djurz* and *Djorzan*. It appears to have no connection with the *Georgi* of Pliny (VII, 14), nor must it be confused with the *Gurjan* of Muslim writers—a name derived from and applied to the Classical *Hyrcania*. Brosset favours the derivation of the name *Georgia* from that of the river *Mtkvari* ↔ *Kuras* ↔ *Cyrus* ↔ *Kura* ↔ *Djurzon*, rather than from the Greek word *georgos*, or from the name of St. George—the latter is a popular local etymology. (See Brosset, *H. de la G.*, Introduction, p. 5.) 103

C. G. 101

whole. The sense of the term Kartveli has expanded; it referred originally only to the inhabitants of the central and politically leading province of Kartli with the capitals Tiflis and in older times Mtskheta. The European designations: Italian Georgiano, French Géorgien, English Georgia and Georgian, German Georgien and Georgier, derive from the Persian name Gurdj (pl. Gurdjan, adj. Gurdji) heard by the crusaders and spelt by them so as to connect it with the name of Saint George. The Persian Gurdj adopted also by the Turks goes back to Sasanide Persian Waručan - Parthian Wirčan; the latter shows the stem wir - which appears in the Armenian designation of the Georgians Virk, sing. Vratsi; the connection with this stem of the Greek name of the forefathers of the Georgians, the Iberes, is very doubtful. From another Persian name-form Gurz, pl. Gurzan, found already in Syriac sources of the beginning of the 8th century, are derived the Russian terms Gruziya (country) and Gruziny (inhabitants).

C. G. 197

The Georgian dialects, which in the main do not show great differences, are divided by the range of the Surami mountains into two groups. To the Eastern group belong the dialects of Kartli, of K'akheti, the country between the river Iora and the mountains of Dagestan, of the Ingilo, islamized Georgians on the river Alazani, and of the mountain

C. G. 197 tribes: Tush on the upper course of the Andian Koisu, Khevsur on the upper course of the rivers (Eastern) Aragvi and Argun, Pshavs south of them on the Aragvi and the upper Iora, Mokhev and Mtiul on the upper Terek, Western Aragvi and Ksani. The Western group consists of the dialects of Upper and Lower Imereti with the center Kutaisi, of the mountainous regions of Rach'a on the Upper Rioni and Lechkhum in the west of Rach'a, and of Guria south of the Rioni, reaching the Black Sea between Poti and Kobuleti. The Ach'arians south of the Gurians and west of Batum do not differ from them in speech, but in culture, being Mohammedans, and therefore have received the status of an Autonomous Republic.

C. G. 101 b. The Mingrelians, numbering about 300,000 occupy the territory north of the lower Rioni and west of the Tskhenis-tskali extending on the coast of the Black Sea from the mouth of the Rioni up to the town of Ochemchire. They call their country Odishi and themselves Margali; this name is, somewhat distorted, already mentioned by Ptolemy. It corresponds to Georgian Megreli, a derivation from Egrisi, as Mingrelia is called in the Old Georgian documents and by the Armenian geographers. It is probable that Mingrelian in former times occupied a much larger territory, i.e., all Western Georgia, as it is now separated by Gurian from the closely related Laz, and the Western dialects of Georgian show a Mingrelian substrate.

000 Georgian show a Mingrelian substrate.
C. G. 197 Mingrelian has never been a literary language; in the schools, Georgian is the language of teaching so that in the last decades Mingrelian has notably changed in favour of a closer resemblance to Georgian. Many of the modern Georgian authors are of Mingrelian origin.

C. G. 101 c. The Laz live on the seacoast and in the valleys of the small rivers falling into the Black Sea between the towns of Khope and Atina. Only a very small part (730 persons according to the census of 1926) live in Soviet territory; the large majority live in Turkish territory (ca. 47,000 acc. to the Turkish census of 1945). All Laz speak Turkish in public and use their mother tongue only as a home language. Laz is full of Turkish loanwords; even the name Lazi which the Laz use for themselves is borrowed from Turkish. The Georgians call them Ch'ani which corresponds to Tzanoi used by Procopius. Lazike was in Roman and Byzantine times the designation not only of modern Lazistan, but also of all Western Georgia, having superseded the old Greek name of Colchis. The Laz language is in phonology almost identical with Mingrelian, but in grammar shows considerable peculiarities. It has never been written except for scientific recording.

C. G. [191] [192] [197]

d. The Svan (Svanetians) inhabit two valleys in the high mountain chains south of

C. G. 197 LANGUAGE: Georgian (Kartuli ena) belongs with Mingrelian, Laz, and Svan, to the S Caucasian (or Kartvelian) language family. It has an old literary tradition going back to the 5th century A. D., and a script of its own.

SUBDIVISIONS: The Georgian dialects fall into two groups: E and W Georgian. E dialects: Kartluri (with sub-dialects Meskh and Dzhavakh), K'akhuri, Ingilouri, Tushuri, Khevsuruli, Pshauri, Mokhev, Mtiuli, (Fereidan in Iran). W dialects: Imeruli Rach'uli, Lechkhum, Guruli (including Adzhar), Imerkhev (in Turkey).

C. G. 241 231 TRADITIONAL ECONOMY: Agriculture, cattle-breeding; horticulture; viniculture; arts and crafts.

C. G. 795 RELIGION: Eastern Orthodox; Roman Catholic minority; only the Adzhar and part of the Ingilo are Muslim. There are a number of Georgian-speaking Jewish villages in different parts of the Georgian SSR, totaling 21,471 persons (1926, Russian census), in Russian referred to as Gruzinskie evrei (Georgian Jews).

C. G. [162]

2. MINGRELIANS

C. G. 101 **NAME:** SELF-DESIGNATION: Margali; own name of country: Odishi.
RUSSIAN DESIGNATIONS: Megrely, Megrel'tsy, Mingrel'tsy.
OTHER DESIGNATIONS: (Georgian:) Megreli, the country: Samegrelo; (Abkhaz:) Aghrwa; (Svan:) Myzan, the country: Zan

C. G. 161 **NUMBER:** 1897 239,625 (Russian census)
1926 242,990 (Russian census, ethn.)
284,834 (Russian census, ling.)

C. G. 162 **LOCATION:** Territory N of lower Rioni river and W of the Tskhenis-Tskali, extending along the Black Sea Coast from the mouth of the Rioni up to Ochemchiri (rayons Zugdidi and Senaki in W of Georgian SSR). Also in and around the cities of the Abkhaz ASSR.

C. G. 197 **LANGUAGE:** Mingrelian (Megreli nina) and the very closely related Laz form the so-called Zan member of the S Caucasian (Kartvelian) language group, which also includes Georgian and Svan. The language is not written, Georgian being used as the literary language.

SUBDIVISIONS: Two groups of dialects, which differ very little: West (Samurzakan-Zugdidi) and East Mingrelian (Senaki).

C. G. 241 **TRADITIONAL ECONOMY:** Agriculture; horticulture; viniculture; sericulture.

C. G. 795 **RELIGION:** Eastern Orthodox.

7: Columbia U. S-4, 5 1956 RKI Caucasia RHI
(Georgia RI1

3. LAZ

C.G. 101 **NAME:** SELF-DESIGNATION: Lazi
RUSSIAN DESIGNATIONS: Lazy; for the language also: Chanskii iazyk.
OTHER DESIGNATIONS: (Turkish:) Lazi; (Georgian:) Ch'ani, the country: Ch'aneti.

C.G. 161 **NUMBER:** 1926 643 (Russian census, ethn.)
730 (Russian census, ling.)
The Turkish census of 1945 lists 46,987 speakers of Laz, so that the overwhelming majority of them live in Turkish territory.

C.G. 162 **LOCATION:** Between the Chorokh river and the Black Sea coast up to the area of Pazar (Atina) on Turkish territory; also in the Chkhala basin (left tributary of the Chorokh) on Russian territory), (Adzhar ASSR, within Georgian SSR).

C.G. 197 **LANGUAGE:** Laz (Ch'anuri nena) and the very closely related Mingrelian form the so-called Zan member of the S Caucasian (Kartvelian) language-group, which includes also Georgian and Svan. The language is not written, Georgian being used as literary language in the USSR, Turkish in Turkey.

SUBDIVISIONS: Two dialect-groups: West (Vitse-Arkhava and Atina) and East Laz (Hopa, Chkhala).

C.G. 241 226 **TRADITIONAL ECONOMY:** Agriculture, fishing, trade.

C.G. 795 **RELIGION:** Islam (Sunni)

4. SVAN

C. G. 101 NAME: SELF-DESIGNATION: Shwan, sing. Mushwän, Mushwni.
ENGLISH VARIANTS: Svan, Svanetians
RUSSIAN DESIGNATIONS: Svany, Svanety.
OTHER DESIGNATIONS: (Georgian:) Svani; the country: Svaneti

C. G. 161 NUMBER: 1897 15,756 (Russian census)
1926 13,218 (Russian census, ethn.)
13,142 (Russian census, ling.)
The 1926 numbers are very low and must be due to some misunderstanding. The Bol'shaia Sovetskaia Entsiklopediia (1st ed.) Vol. 50 (1944), p. 371, gives the number of the Svan as over 23,000.

C. G. 162 LOCATION: Two valleys S of Mt. El'brus, one of the upper Tskhenis-Tskali and its tributary the Kheledula (Sv. of the Dadiani), the other of the upper Ingur (West: Sv. of the Dadishkeliani, East: Free Sv.) Georgian SSR)

C. G. 199 LANGUAGE: The Svan language is a member of the S Caucasian (Kartvelian) language-family, to which belong further Migrelo-Laz (Zan), and Georgian, the latter languages forming one group as against Svan. The language is not written, Georgian being used as the literary language.

C G 231 SUBDIVISIONS: Historically, Svanetia fell into three parts, Svanetia of the Dadiani, Svanetia of the Dadishkeliani, Free Svanetia.

C. G. 197 LANGUAGE: Abkhaz belongs to NW Caucasian, together with Circassian and Ubykh (the latter no longer spoken in the Caucasus). Two dialects have been reduced to writing: in the Abkhaz ASSR that of the Abzhui, in the Cherkes AO that of the Tapanta. The speakers of the Abaza dialects are all bilingual and speak also the Kabardian dialect of Circassian. In the Abkhaz ASSR knowledge of Georgian is widespread.

SUBDIVISION: Abkhaz has five major dialects: Bzyb', Abzhui, Samurzakan', Ashkharwa and Tapanta. The speakers of the latter two dialects are known as Abaza (R. Abazintsy), though linguistically the first four dialects form one group, while Tapanta stands apart.

C G 101 Further tribal names (Russ. form): Tsebeldintsy, Dzhigety; (Abaza:)Beshilbei, Tam, Barakei.

C. G. 241 231 TRADITIONAL ECONOMY: Cattle-breeding; agriculture, viniculture; apiculture.

C. G. 795 RELIGION: Islam (Sunni); Eastern Orthodox.